ARTICLES

OF

Visitation and Enquiry

Concerning Matters

ECCLESIASTICAL;

Exhibited to the

Ministers, Churchwardens & Side-men

Of Every Parish within the

Diocess of Lincoln.

In the Metropolitical Visitation

OF THE

Most Reverend Father in GOD,

WILLIAM,

By Divine Providence,

Lord Archbishop of *Canterbury* his Grace,

Primate of all *England*, and Metropolitan.

In the Savoy, Printed by *Tho: Newcomb.*

M. DC. LXXXVI

Bibliography

THE TREE OF KNOWLEDGE

'In Paradise the Tree
Of Knowledge was the pride;
By God's supreme decree,
The man who eat, then died.

But Heaven in mercy since
Does him who tastes forgive;
To know is no offence:
Now, he who eats, shall live.'

HENRY STEVENS of Vermont, FSA, &c
4 Trafalgar Square, London.
1882

The Clergy are required to bring their Instrument
to be exhibited at the Visitacon.

The Charge of the Churchwardens, and Sidemen.

HAving receiv'd a Copy of this Book, you are requir'd to repair to your Minister; to hear all these Articles deliberately read over to you; duly, and diligently to consider of them; and by his Advice, (and if need be, with his Concurrence) to Present all, and every such person or persons of your Parish, as have committed any Offence, or made any Default, mention'd in these Articles, or any of them; or which are vehemently suspected for the same: Wherein you are to deal uprightly, and impartially, all Affection, and Favour, all Hatred, and Malice, all Hope of Reward, or Advantage, and Fear of Displeasure set aside; signing such your Presentments with your Hands.

The Form of their Oath.

YOU shall Swear, Truly, and Faithfully, according to the Best of your Skill, and Knowledge, to Present such Things, and Persons, (Enquir'd of in these Articles) as to your knowledge are Presentable by the Laws Ecclesiastical of this Realm. So help you God, and the Holy Contents of this Book.

THE Ministers of the respective Parishes are requir'd to give in a List of the Names of all such as they have Catechiz'd, and prepar'd, and do judge fit to receive Confirmation, and to Present it to the Bishop, together with the Persons to be confirm'd, before the Action begins.

ARTICLES
OF
Viſitation and Enquiry
Within the
Dioceſs of LINCOLN.

TIT. I.

Concerning Churches, and Chappels; the Fabrick, Furniture, and Ornaments thereof.

1. IS your Pariſh-Church (or Chappel) kept in good, and ſufficient repair? Are the Roofs thereof well covered with Lead, Tile, or Slate? the Windows well glazed? the Floors well paved? the Seats well faſtned, and conveniently placed? the Utenſils, and Ornaments fairly kept, and preſerved from ſpoil, abuſe, and profanation? And all things ſo decently ordered, as becometh the Houſe of God?

2. HATH the Steeple, or Tower, or any other part of your Church, or Chappel, been pulled, or fallen down? Or have any of the Bells, Lead, or other Materials, or Utenſils, formerly belonging thereunto, been imbezelled, ſold, or made away? and by whom?

3. IS there a Decent Font of Stone, fixed in the Ancient, and usual place in the lower part of the Church, for the Administration of Holy Baptism? and a decent Table for the Holy Communion, placed in the Chancel where it ought to be, with a Carpet of Silk, or other decent Stuff, to cover it, and a fair Linen Cloth at the time of the Administration of the Holy Eucharist? And have you a fair Chalice, or Communion-Cup of Silver, with a Cover of the same, and a Plate, or Patin of Silver for the Bread, and a clean, and sweet standing Pot, or Flagon of Pewter, or purer Metal, in which the Wine for the Holy Communion is set upon the Holy Table, and not in any Vessel of common Use?

4. HAVE you in your said Church, or Chappel, a convenient Seat or Pew for your Minister to read Divine Service in? A Pulpit with a comely Cloth, and Cushion; A Bible of the last Translation, in a large Volume; and the Book of Common-Prayer, (established by the late Act of Uniformity;) both well, and substantially bound? And the three Offices, lately set forth by his Majesties Authority, to be used on Jan. 30. Febr. 6. and May 29? Have you likewise the Book of Homilies set forth by Authority? A Book of Canons, and Constitutions Ecclesiastical, first set forth in the year of our Lord 1603. by the King's Authority? And a printed Table of the Degrees, wherein Marriage is prohibited?

5. HAVE you a comely large Surplice for the Minister to wear at all times of his publick Ministration in the Church, provided, and washed at the charge of your Parish? And also a Hood, agreeable to his Degree, or a Tippet, to be used or worn over the Surplice?

6. HAVE you a Register-Book of Parchment, wherein the Names and Sirnames of all persons Married, Christned, or Buried within your Parish, are duly Registred from time to time; together with the Names and Sirnames of both the Parents of the Children so Christned, and the Day, Month, and Year of all such Christnings, Marriages, and Burials? And have your Minister and Churchwardens subscrib'd their Names unto every Page of that Book? And is the Transcript thereof yearly with-

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in one month next after the 25th of March, brought into the Bishop's Registry? Have you likewise another Book of Paper, wherein are duly Recorded the Names and Licences of all such Strangers as are admitted at any time to preach in your Church or Chappel? As also a third Book, wherein are Entred the Churchwardens Accompts for every year?

7. HAVE you a strong Chest or Coffer, wherein to keep the aforesaid Books, and all the aforementioned Furniture in safe custody? And another with an Hole in the upper part thereof, placed in the most convenient part of the Church, that the Parishioners may put their Alms into it? And are both the said Chests secured with three several Locks and Keys; One Key remaining with the Minister, and the other two with the Churchwardens severally?

8. And lastly, Have you a Bier, and a Black Hearse-Cloth, for the more decent Burial of the Dead?

TIT. II.

Concerning the Church-yard; the Houses and Glebes; the Tithes, and other Dues belonging to the Church.

1. IS your Church-yard sufficiently Fenced, and decently kept from all Profanation and Encroachment? Hath any person made any Door into it out of his own House or Ground? Have any Trees there growing been cut down? How long since? By whom? And to whose Use and Benefit?

2. IS there a House belonging to your Parson, Vicar, or Curate? And is the same, with all the Out-houses thereunto belonging, kept in good and sufficient repair? Have any of the said Houses, or Out-houses, been pull'd down, or defaced? and by whom? Hath any encroached upon any Garden, Yard, or Close belonging to your Parsonage, or Vicarage-House? Or cut up any Trees growing thereon? or changed, or removed the ancient Marks, and Bounds of the same?

3. HAVE

3. HAVE you a true and perfect Terrier of all the Glebe-Lands, Gardens, Orchards, Tenements, or Cottages, Stocks, or Implements belonging to your Parsonage, or Vicarage? As also a Note of such Pensions, Rate-Tithes, and Portions of Tithes, or other yearly profits (either within, or without your Parish) as belong thereunto? And is there a Copy of the said Terrier and Note deliver'd in, to be laid up in the Register's Office? Have any of these been with-held from your Minister? and when, or by whom?

4. HAVE any of the ancient Glebe-lands belonging to your Parsonage, or Vicarage, been alienated, taken away, or exchanged for others, without the free consent of the Incumbent, and Licence of the Ordinary? And by whom, and when hath the same been done? And how much is your Parsonage or Vicarage damnified thereby, in the yearly value thereof, as you know, believe, or have heard?

TIT. III.

Concerning the Clergy.

1. IS your Minister (so far as you know, or believe) in Holy Orders, according to the Rules of the Church of England? And is he a Licens'd Preacher, and by whom?

2. IS he Lawfully admitted to the Cure of Souls in your Parish, as you believe, or have heard? Or is he reported, or suspected to have obtained either his Orders, or Benefice, by any Simoniacal, or undue practice?

3. DID he within two months after his Induction, publickly in the Church upon some Sunday, or Holy-Day, in the time of Divine Service, Read the 39 Articles of the Church of England, Established by Authority, and there publickly declare his Assent thereunto? Did he within the same time, upon some Lord's-Day, publickly read the appointed Morning and Evening-Prayers; and thereafter declare his unfeigned Assent and Consent to the use of all things in the Book of Common-Prayer, contained in the

Form

Form prescribed by the late Act of Uniformity? And did he within three months after his Induction, upon some Lords-Day, and in the time of Divine Service, publickly and openly read the Declaration or Acknowledgment required in the said Act; together with the Ordinaries Certificate of his Subscription to the same?

4. IS there any Chapel, or Chapels of Ease, or parochial belonging to your Mother Church? If so, at what Distance are they? and how are they serv'd and provided for?

5. HATH your Minister any other Ecclesiastical Benefice with Cure, or without? and how far distant from you, and in what Diocese? Is he constantly Resident among you? Or how many weeks in any one year hath he been absent from you? And when he is resident, doth he constantly live in his incumbent House?

6. HATH he a Curate to assist him, able, and sufficient, and conformable to the Laws, and Orders of the Church of England, and duly Licensed by the Bishop? Doth he, or his Curate serve in any other Church beside? What yearly Stipend doth your Minister allow his Curate?

7. DOTH your Parson, Vicar, or Curate read Divine Service on all Sundays, and Holy-Days; and the Litany (at least) on every Wednesday and Friday; and publickly administer the Holy Sacraments of Baptism, and the Eucharist, and perform all other Ministerial Offices, and Duties, in such manner and form, as is directed by the Book of Common-Prayer, lately Established, and the Act of Uniformity therewith published, and the three Offices before mention'd, without addition, diminution, or alteration? And doth he in those his Ministrations wear the Surplice, with a Hood or Tippet befitting his Degree?

8. DOTH he administer the Holy Sacrament of the Eucharist publickly in the Church on the three great Festivals; and so often besides, that every Communicant may have Opportunity to receive it at least thrice every year, whereof once at Easter, giving solemn Notice thereof before-hand, by reading the Exhortation appointed for that

purpose? And doth he endeavor to his utmost, both in his publick Sermons, and private Conferences, to prevail with his Parishioners to receive it oftner? Doth he take Care, that so many as intend to be partakers of the Holy Communion, do signifie their Names to him at least some time the Day before? And when the Holy Communion is administred amongst you, are the Alms and Oblations of devout persons duly collected, or received? Are they constantly dispos'd of to pious, and charitable Uses, by the Consent of the Minister, and Churchwardens; or if they disagree, by the Appointment of the Ordinary? Is there an exact Accompt taken, and kept in Writing of all such Sums, as are given, and receiv'd at the Offertory, or upon other Occasions put into the Chest for Alms?

9. DOTH he on the Lords-Day give Notice of the Holy-Days, and Fasting-Days in the week following, that the people may be put in mind, and incited to resort to publick Prayers in the Church upon those solemn Occasions? And do your Minister, and Parishioners observe the yearly Perambulation in Rogation-week, for preserving the Bounds of the Parish, and desiring God's Blessing upon the Fruits of the Earth? Doth he also duly observe the Thirtieth of January, the Sixth of February, the Nine and twentieth of May, and the Fifth of November, according to the Statutes, and Orders set forth in that behalf?

10. DOTH your Minister twice ev'ry year on some Sundays after Ev'ning Prayer in your Church, or Chapel, publish the Statute made against prophane Swearing and Cursing? And on the Fifth of November, after Morning Prayer or Sermon, read distinctly and plainly the Act made in the Third of King James for publick Thanksgiving on that day, according as it is by those Laws required? And doth he publickly read over to the people the Canons in force at least once, and the 39 Articles twice, every year, to the end they may the better understand, and be acquainted with the Doctrine, and Discipline of the Church, and not be so easily drawn from it as formerly they have been?

11. DOTH

11. DOTH he himself constantly ev'ry Sunday (unless in case of sickness, or other reasonable impediment) preach in your Church, or Chappel; or procure a Sermon to be so preached by some other Licens'd Preacher? Or one of the Homilies set forth by Authority to be there read by a Priest, or Deacon? And doth he constantly at the beginning of his Sermons pray for the King's Majesty in his due Stile, and Title; for the two Queens, and the Royal Family; and for all Archbishops, and Bishops, and other Ecclesiastical persons, as the Canon enjoins? And in stead of an Afternoon Sermon, doth he explain some part of the Church-Catechism; or preach upon some such Text of Scripture, as leads properly, and naturally to the handling of something contain'd in it; or may conduce to the Exposition of the Liturgy, and Prayers of the Church, the onely Cause, why they grew into Contempt with the people, being this, that they were not understood?

12. DOTH your Minister diligently examine and instruct the Youth of your Parish in the Church-Catechism, as in the Rubrick at the end of the said Catechism is directed? And being thus prepared, and of convenient Age, doth he take care to present them to the Bishop to be confirmed?

13. DOTH he endeavor to reclaim all Popish, and other Recusants, and Sectaries, (if any such be inhabiting within your parish) to the profession, and practice of the true Religion, Established in the Church of England, and to their bounden Duty in obeying the Law, and submitting to the Government of the Realm?

14. DOTH he refuse, or neglect to visit, comfort, and pray with the Sick, or to bury the Dead? Doth he delay the Baptism of any Infant that is in danger of death? Or baptize them in any other place than the Church, when there is no such danger? And when they are (in case of necessity) thus privately Baptized, doth he cause them afterwards, if they live, to be brought into the Church; and certifie the Congregation of the Form of Baptism used in private, and proceed thereupon in all points, as in the Office of private Baptism is directed?

Is there any Child past Infancy, or other person of riper years, through the default of your Minister, or others, yet remaining unbaptized in your Parish? Doth he use to baptize any without Godfathers and Godmothers; or admit either of the Parents to be Godfather or Godmother to their own Children?

15. HATH he at any time (to your knowledge, or as you have heard) preached any False, Heretical, Schismatical, or Seditious Doctrine, which may seduce the people into Parties and Factions, to the disturbance of the publick Peace and Unity, either of Church or State?

16. HATH he presumed to marry any persons in private Houses? Or such, as being under Age, have not the consent of their Parents, or without the Banes first published on three Sundays or Holy-days in the Church? Or at any other hours, than between Eight and Twelve in the morning; unless he had a Licence or Dispensation so to do, granted by such Authority, and in such Form, as the Canons direct?

17. DOTH any person preach in your Parish as a Lecturer? Hath he Licence from the Bishop so to do? Doth he before his Lecture, read the Divine Service, as the late Act of Uniformity requires? And is he in all respects conformable to the Laws and Orders of the Church of England?

18. DOTH your Minister, or any other, (either Minister or Lay-person) hold any Conventicle or Meeting within any private house or place within your Parish, to which persons of several Families, above the number of Five, do resort, under any pretence of Preaching, Praying, Thanksgiving, or Humiliation, contrary to the Laws and Canons in that case provided?

19. IS your Parson, Vicar, or Curate, and your Lecturer (if you have any) of a sober, unblamable and exemplary life; given to Hospitality, and Alms-deeds? in his Apparel, and his whole outward Garb, and Dress, grave and decent, as the Canons of the Church require? Or, on the other side, is his carriage and conver-

verſation in any kind whatſoever diſorderly, or ſcandalous, and unbeſeeming a Miniſter of Jeſus Chriſt? Doth he familiarly converſe with vicious, ungodly, or excommunicate perſons? Is he a Frequenter of Taverns, Alehouſes, or other Houſes of ill Fame? A common Gameſter, or Uſer of unlawful, or undecent Sports? A Swearer, Railer, or Quarreller? Doth he ſet Neighbors at variance one with another? Or encourage them to Suits and Contentions? Is he noted to be an intemperate Drinker? Or vehemently ſuſpected of Incontinency with any perſon, either within your Pariſh, or without? Doth he uſe any Trade, Occupation, Traffique, or Merchandizing, for Filthy Lucre ſake?

2. IS there within your Pariſh dwelling or reſiding any one, who being in Holy Orders, hath quitted his Profeſſion, and turn'd Lay-man? Or any Stranger, or Unlicens'd Miniſter or Preacher, that hath been deprived, ejected, or ſuſpended for falſe Doctrine, Inconformity, or other evil Manners? If ſo, how do they now behave themſelves? And what profeſſion, or courſe of Life do they follow?

TIT. IV.

Concerning the Pariſhioners.

1. IS there in your Pariſh any known or reputed Heretick, Schiſmatick, or Separatiſt? Any perſon Notoriouſly known, or vehemently ſuſpected to be of Atheiſtical Principles, or Opinions? Any Libertine, or profane perſon? Any Depravers, Diſturbers, or Contemners of the publick Service of God, and the Doctrine and Diſcipline of the Church of England by Law eſtabliſhed? Or any that refuſe or neglect to come unto the publick Aſſemblies, and to join in the Prayers, and Service of God in the Church; or that makes profeſſion of any other Religion, or Way of Worſhip, than what is eſtabliſhed in the Church of England?

2. IS

2. IS there any person in your Parish, that lieth under a common Fame, or vehement suspition of Adultery, Fornication, or Incest? Any common Drunkards, or common Swearers, or Blasphemers of God's Holy Name? Or any that are noted to be Railers, unclean or filthy Talkers, Sowers or Maintainers of Sedition, Faction, or Discord among their Neighbors? Or, in sum, any whose Life and Manners are contrary to Godliness, Peace, and honesty?

3. Do any of your Parish upon the Sunday-days, or Holy-days, follow their bodily, or ordinary Labor? Or compel, or permit their Servants so to do? Are any Shops kept open, or Wares sold at such times? Or do any Victuallers, Inn-keepers, or other Victuallers, and Sellers of Beer and Ale, suffer any persons to Tipple or Game in their Houses upon those days?

4. DOTH every person inhabiting or sojourning within your Parish, duly resort unto your Church or Chappel, upon every Sunday and Holy-day appointed for Divine Service? Do they then and there abide quietly with Reverence, Order and Decency, during the whole time of Common prayer, Preaching, or other Service of God there used? Or are there any among you that come only to the Preaching, and not to the Common-prayers of the Church?

5. ARE there any in your Parish that refuse to send their Infant-Children to be Baptized publickly in the Church, unless in case of urgent danger? Or do they send them from their own Minister, to be Baptized in any other place, or after other form, than is appointed? Or do they keep them unbaptized any longer time, than the Church alloweth? And are there any Infants or persons of riper years in your Parish, who as yet remain unbaptized?

6. DO all the Housholders in your Parish cause their Children, and Servants, to learn their Catechism, and to give an account thereof unto your Minister (when he doth require it of them) openly in the Church upon Sundays, and Holy days, as in the Book of Common prayer is

appoint-

appointed; that when they are well instructed in the same, they may be confirmed by the Bishop?

7. IS there in your Parish any person, who being Sixteen years of age, doth not receive the Sacrament of the Lords Supper, at least three times in the year; of which Easter is always to be one? Doth any in your Parish refuse to receive the same kneeling, or from the hands of your own Minister; repairing for it to other Parishes, and Ministers abroad? Or are there any Strangers not of your parish, that forsake their own Churches, and usually repair to yours for it?

8. HAVE you any among you, that be denounced, and declared Excommunicate for any crime committed? How long have they been so? And do any of your Parish keep society with them, before they be reconciled to the Church, and absolved?

9. ARE there any living in your Parish, as Man and Wife, who are within the Degrees prohibited? Or any that being lawfully Divorced have Married again? Or any that being lawfully Married, and not separated, or Divorced by course of Law, do not cohabit together?

10. ARE there any Married Women in your Parish, who, after their Delivery from the peril of Childbirth, refuse to make their publick Thanksgiving to God in the Church? And when they come so to do, do they come decently apparelled, and make their Offerings according to Custom?

11. ARE there any belonging to your Parish, who refuse to pay their Easter Offerings, or Duties to your Minister? Or any that refuse to contribute, and pay the Rate assessed upon them for the Repair of your Church or Chapel, and for the providing of such Books, Furniture, and Ornaments, as be requisite for the performance of all Divine Offices there?

12. Do any refuse to Bury their Dead according to the Rites of the Church of England? Are there any Wills or Testaments of persons dead in your Parish, that be yet unproved? Or any Goods Administred, without a due Grant from the Ordinary?

13. IS there any Strife or Contention among any of your Parish for their Pews, or Seats in your Church? Or have any of them erected new Pews in your Chancel, or in the Body of your Church or Chapel, without leave from the Ordinary?

TIT. V.

Concerning Parish Clerks and Sextons.

1. HAVE you belonging to your Church or Chapel, a fit Parish Clerk, aged 21 years at the least, of honest Life and Conversation, and sufficiently able to perform his duty in Reading, Writing, and Singing? Is he duly chosen by your Minister? And doth he diligently attend him in all Divine Offices; audibly making, and repeating the Responses and Suffrages, as in the Liturgy he is directed? Are his Wages duly paid unto him? Or who with-holdeth the same?

2. DOTH he, or your Sexton (if there be any such appointed in your Parish) diligently look to the Doors of your Church, that they be Locked, and Opened at due times? Doth he keep your Church or Chapel clean from Dirt, Dust, Cobwebs, and other Annoyance? Doth he Ring, and Toll the Bells at the due and accustomed hours, before Morning and Evening Service, that the people may be warned to come unto the Church? And when any person is passing out of this Life, doth he upon notice given him thereof, Toll a Bell, as hath been accustomed, that the Neighbors may thereby be put in mind to recommend the dying person to the Grace and Favour of God, and to meditate upon their own death?

TIT. VI.

Concerning Hoſpitals, Schools, Schoolmaſters, Phyſicians, Chirurgeons and Midwives.

1. IS there in your Pariſh any Hoſpital, Alms-houſe, or Free-School? Who was the Founder? Who is now the Patron thereof? And what is the yearly Revenue? What Stipends belong to the Governors, or Maſters of the ſame? Is the ſame ordered, and governed in every reſpect, as it ought to be? And are the Revenues thereof rightly employed according to the intention of the Founder, and the tenor of ſuch Statutes and Ordinances, as have been made in purſuance of the ſame?

2. HAVE any living or dying in your Pariſh, or elſewhere, given any Gift, or Legacy by Will, or otherwiſe to the uſe of your Church or poor, or of the pariſhioners in general? How is it ſetled, and in whoſe hands? and is it, or hath it been miſimployed, or diſpoſed of to other Uſes?

3. DOTH any Man keep a publick or private School in your Pariſh? Is he allowed ſo to do by the Ordinary? Is he of ſober Life, and honeſt Converſation, and conformable to the Doctrine and Diſcipline Eſtabliſhed? Doth he teach his Scholars the Catechiſm of Religion ſet forth by Authority? Doth he upon Sundays, and Holy-days, and all good Occaſions, repair to your Church, or Chapel, and cauſe his Scholars to do ſo too, and ſee that they behave themſelves there quietly, orderly, and reverently, during the time of Divine Service and Sermon? And doth he teach them good Manners, Sobriety, Modeſty, and Obedience, as well as other Learning?

4. DOTH any Man or Woman in your Parish take upon them to practise Physick, or Chirurgery? or any Woman to exercise the office of a Midwife, without being first examined, and approved, and thereupon Licensed by the Ordinary? or doth any Woman take upon her to keep a School, and to teach Girls, or young Women, not being duly allowed so to do?

TIT. VII.

Concerning Ecclesiastical Officers.

1. HAVE any abuses, or offences, presented by the Churchwardens, or others, been suppressed, or left unpunished by any Officers exercising Ecclesiastical Jurisdiction within this Diocese? Do they unnecessarily delay, or protract any Causes brought before them? Do they vexatiously cite any into their Courts for greediness of Gain, or other undue Ends? Do they demand, exact, or take unlawful, or extraordinary Fees? or in any kind grieve, or oppress His Majesties good Subjects?

2. IS there a Table of Fees publickly fastned, and set up in the Consistory, or Ecclesiastical Court, to which you are called to appear, and make your Presentments; that so every one may know what Fees he ought to pay, as the Canons enjoin?

3. HAVE any Apparitors taken any reward for the concealing any offence, or the avoiding the punishment or reformation of offenders? And do they summon any to appear at the Consistory without Citation first had, and granted from the Ecclesiastical Judge?

4. HATH any Sum of Money been lately, or heretofore paid to any Ecclesiastical officer for Commutation of Penuance? What was the Sum? Unto whom

whom was it paid, and to what Use appointed, or employed?

5. If you know of any other default, or crime of Ecclesiastical Cognizance, you are to present the same.

TIT. VIII.

Queries to be put to the Minister, concerning the Churchwardens and Sidemen.

1. ARE the Churchwardens of your Parish duly chosen by the joint consent of the Minister, and Parishioners? or one of them by the Minister, and the other by the Parishioners? or as the custom of the Parish is?

2. Have the former and last Churchwardens given up their due Accompts to the Parish, and deliver'd up to the succeeding Churchwardens the Monies remaining in their hands, together with all other things belonging to your Church, or Chapel?

3. DO your Church-wardens and Side-men take diligent care to see, and observe, who of the Parishioners are absent from Divine Service, and Sermon in your Church or Chapel every Sunday and Holy-day? and when they find any to have absented themselves without a sufficient cause, do they by Warrant of some Justice of the Peace, levy of them by way of distress upon their Goods, the Sum of 12 pence for every such day of their absence, according to the Act of Parliament in that case provided? And do they distribute the several Sums so Levied, among the Poor of your Parish, according to Law?

4. DO they present all them that come late to Church, after Divine Service is begun, or depart before it be ended? Do they take care, that none stand idle, or talk

together in the Church-porch, or walk in the Church, or Church-yard, during the time of Prayers, Preaching, or other Sacred Offices?

5. DO they take care, that no Misbehavior or Disorder be done by Men, Women, Servants, or Children, in your Church or Chapel? That none of them sit, lean, or lay their Hats upon the Communion Table? That no Minstrels, nor Morris-Dancers, no Dogs, Hawks, or Hounds be brought or come into your Church or Chapel, to the disturbance of the Congregation?

6. DO they against every Communion appointed in your Church or Chapel, provide a sufficient quantity of fine white Bread, and of good Wine, according to the number of Communicants, at the Parish-charge?

7. DO they cause all Strangers that preach in your Church or Chapel, to enter their Names the same day in a Book provided for that purpose; together with the Name of the Bishop that Licenc'd them to preach in this Diocese? And do they permit no other to preach?

8. HAVE they (the Churchwardens and Side-men, now sworn to give in a true Answer unto all these Articles of Enquiry in all their several Titles) taken sufficient time to draw up their Presentments, and therein consulted with you their Minister for your faithful assistance?

WE do not by Vertue of this Oath require or expect that the Parſon, Vicar, or Curate, or any one of the Church-wardens, or Side-men of any Pariſh, ſhould detect, impeach or accuſe himſelf of any Fault enquir'd of in theſe Articles: Nevertheleſs the Faults of any one of them may and ought to be preſented by the reſt. And if the Church-wardens, or Side-men will not do their Duty herein; yet the Miniſter of every Pariſh, (or in his abſence the Curate) may, and ought to preſent ſuch Perſons, and Things as want due Reformation; for upon them is the chief Care incumbent of ſuppreſſing Sin, and Wickedneſs, and all Irregularities in their Pariſhes. And let all of both ſorts know aſſuredly, that as the Conſcientious Diſcharge of their Duty herein is the next, and readieſt Mean, whereby publick Diſorders and Offences may come to be puniſhed and reformed; ſo if they wilfully refuſe, or neglect to diſcover ſuch things, as either they themſelves know, or by common Fame have heard to have been, or to be amiſs in their Pariſh, the Guilt will lie at their Doors; and in ſuch caſes they ſhall be proceeded againſt in the Courts Eccleſiaſtical, with all the Severity which the Law enables them to uſe in ſuch caſes.

FINIS.

To the Parſons, Vicars, and Curates, Churchwardens, and Side-men of the Pariſhes reſpectively within the whole Dioceſe of *Lincoln*.

My Brethren and Friends;

INtending ere long (by God's Permiſſion) a Metropolitical Viſitation of your whole Dioceſe, for the Reformation of what ſhall be found amiſs amongſt you; and being Credibly inform'd, That many of the Churches, Chancels, and Chapels there, with the Walls, and Fences of the Church, or Chapel-yards; and many of the Parſonage, and Vicarage-Houſes, with the Barns, and other Out-houſes to them belonging, (or at leaſt ſome of each kind) are in a very decaying, if not ruinous Condition; to the great Diſhonour of God, and his holy Religion; and to the great Damage, and Inconvenience of thoſe, who are, or ſhall be admitted to be Incumbents there; In tender Regard to the preſervation of the Honour of God's Houſe, and of the Patrimony of the Church, We do hereby earneſtly deſire, and (as far as We may) Require you, that in every Pariſh, where ſuch Decays, and Defects are found, you do forthwith take to your Aſſiſtance two able, and skilful Workmen (a Carpenter, and a Maſon;) and that upon a joint, and heedful View, you ſet down in Writing under your Hands, and theirs, a particular Account of all ſuch Decays, and Dilapidations, as you ſhall find in the Premiſes; together with the probable Charge of amending them, and the Names of the Perſons on whom (as you think) that Charge ought to lie; according to the beſt of your Skill, and as becomes honeſt and conſcientious Men: And laſtly, That you tender this Account to Our Commiſſioners at the Viſitation in a Paper by it ſelf fairly written, ſeparate from your other Preſentments. And ſo not doubting of your ready, and chearful Compliance in a Matter ſo manifeſtly tending to the Honour of God, and the decent performance of his holy Worſhip, and to the comfortable Subſiſtence, and Reſidence of thoſe amongſt you, who now are, or ſhall be hereafter employ'd to officiate there in Holy things, I commend you All to God's Grace, and Bleſſing; and reſt,

Your very loving Friend,

W. Cant.

Lambeth-Houſe,
Apr. 7. 1686.